

1: They Call Them The Seekers | News Lead | Cleveland Scene

This sketch is actually a series of three sequential—but not contiguous—scenes, which work well as illustrations placed within a message. In the first scene, Dad comes home to his year-old son Ryan playing a computer game.

Biography[edit] Hildegard was born around the year , although the exact date is uncertain. Her parents were Mechtild of Merxheim-Nahet and Hildebert of Bermersheim, a family of the free lower nobility in the service of the Count Meginhard of Sponheim. Some scholars speculate that Hildegard was placed in the care of Jutta at the age of eight, and the two women were then enclosed together six years later. Jutta was also a visionary and thus attracted many followers who came to visit her at the cloister. Hildegard tells us that Jutta taught her to read and write, but that she was unlearned and therefore incapable of teaching Hildegard sound biblical interpretation. Volmar , a frequent visitor, may have taught Hildegard simple psalm notation. The time she studied music could have been the beginning of the compositions she would later create. Hildegard, however, wanted more independence for herself and her nuns, and asked Abbot Kuno to allow them to move to Rupertsberg. It was only when the Abbot himself could not move Hildegard that he decided to grant the nuns their own monastery. In Hildegard founded a second monastery for her nuns at Eibingen. A man buried in Rupertsburg had died after excommunication from the Church. Therefore, the clergy wanted to remove his body from the sacred ground. Hildegard did not accept this idea, replying that it was a sin and that the man had been reconciled to the church at the time of his death. Hildegard explained that she saw all things in the light of God through the five senses: The illustrations recorded in the book of Scivias were visions that Hildegard experienced, causing her great suffering and tribulations. But I, though I saw and heard these things, refused to write for a long time through doubt and bad opinion and the diversity of human words, not with stubbornness but in the exercise of humility, until, laid low by the scourge of God, I fell upon a bed of sickness; then, compelled at last by many illnesses, and by the witness of a certain noble maiden of good conduct [the nun Richardis von Stade] and of that man whom I had secretly sought and found, as mentioned above, I set my hand to the writing. While I was doing it, I sensed, as I mentioned before, the deep profundity of scriptural exposition; and, raising myself from illness by the strength I received, I brought this work to a close — though just barely — in ten years. And I spoke and wrote these things not by the invention of my heart or that of any other person, but as by the secret mysteries of God I heard and received them in the heavenly places. It was from this that she received Papal approval to document her visions as revelations from the Holy Spirit giving her instant credence. On 17 September , when Hildegard died, her sisters claimed they saw two streams of light appear in the skies and cross over the room where she was dying. Guibert of Gembloux was invited to finish the work; however, he had to return to his monastery with the project unfinished. Works[edit] Scivias I. The Choirs of Angels. From the Rupertsberg manuscript , fol. At the end of her life, and probably under her initial guidance, all of her works were edited and gathered into the single Riesenkode manuscript. In these volumes, the last of which was completed when she was well into her seventies, Hildegard first describes each vision, whose details are often strange and enigmatic, and then interprets their theological contents in the words of the "voice of the Living Light. Illustration to Scivias II. Perceiving a divine command to "write down what you see and hear", [38] Hildegard began to record her visionary experiences. Scivias is structured into three parts of unequal length. The second part seven visions describes the order of redemption: Finally, the third part thirteen visions recapitulates the history of salvation told in the first two parts, symbolized as a building adorned with various allegorical figures and virtues. Portions of the uncompleted work were read aloud to Pope Eugenius III at the Synod of Trier in , after which he sent Hildegard a letter with his blessing. Each vice, although ultimately depicted as ugly and grotesque, nevertheless offers alluring, seductive speeches that attempt to entice the unwary soul into their clutches. Standing in our defense, however, are the sober voices of the Virtues, powerfully confronting every vicious deception. Lucca, MS , early 13th-century copy. As she described it in an autobiographical passage included in her Vita, sometime in about , she received "an extraordinary mystical vision" in which was revealed the "sprinkling drops of sweet rain" that John the Evangelist experienced when he wrote, "In the beginning was

the Word Hildegard perceived that this Word was the key to the "Work of God", of which humankind is the pinnacle. Often, that relationship is established by grand allegorical female figures representing Divine Love Caritas or Wisdom Sapientia. The remaining three visions of the first part introduce the famous image of a human being standing astride the spheres that make up the universe, and detail the intricate relationships between the human as microcosm and the universe as macrocosm. This commentary interprets each day of creation in three ways: Finally, the five visions of the third part take up again the building imagery of Scivias to describe the course of salvation history. The final vision 3. In addition to the Ordo Virtutum , sixty-nine musical compositions, each with its own original poetic text, survive, and at least four other texts are known, though their musical notation has been lost. O frondens virga Problems playing this file? One of her better known works, Ordo Virtutum Play of the Virtues , is a morality play. There is also one speaking part for the Devil. Neither claim to be rooted in her visionary experience and its divine authority. The first, Physica, contains nine books that describe the scientific and medicinal properties of various plants, stones, fish, reptiles, and animals. The second, Causae et Curae, is an exploration of the human body, its connections to the rest of the natural world, and the causes and cures of various diseases. She also explains remedies for common agricultural injuries such as burns, fractures, dislocations, and cuts. These books are historically significant because they show areas of medieval medicine that were not well documented because their practitioners mainly women rarely wrote in Latin. Viriditas, or greening power, was thought to sustain human beings and could be manipulated by adjusting the balance of elements within a person. Rather, Hildegard understood the plants and elements of the garden as direct counterparts to the humors and elements within the human body, whose imbalance led to illness and disease. She even includes bleeding instructions for animals to keep them healthy. In the third and fourth sections, Hildegard describes treatments for malignant and minor problems and diseases according to the humoral theory, again including information on animal health. Hildegard understood the disease-causing imbalance of these humors to result from the improper dominance of the subordinate humors. This disharmony reflects that introduced by Adam and Eve in the Fall, which for Hildegard marked the indelible entrance of disease and humoral imbalance into humankind. It happens that certain men suffer diverse illnesses. This comes from the phlegm which is superabundant within them. For if man had remained in paradise, he would not have had the flegmata within his body, from which many evils proceed, but his flesh would have been whole and without dark humor [livor]. However, because he consented to evil and relinquished good, he was made into a likeness of the earth, which produces good and useful herbs, as well as bad and useless ones, and which has in itself both good and evil moistures. From tasting evil, the blood of the sons of Adam was turned into the poison of semen, out of which the sons of man are begotten. And therefore their flesh is ulcerated and permeable [to disease]. These sores and openings create a certain storm and smoky moisture in men, from which the flegmata arise and coagulate, which then introduce diverse infirmities to the human body. All this arose from the first evil, which man began at the start, because if Adam had remained in paradise, he would have had the sweetest health, and the best dwelling-place, just as the strongest balsam emits the best odor; but on the contrary, man now has within himself poison and phlegm and diverse illnesses. She believed that her monastery should exclude novices who were not from the nobility because she did not want her community to be divided on the basis of social status. The acceptance of public preaching by a woman, even a well-connected abbess and acknowledged prophet, does not fit the stereotype of this time. Her preaching was not limited to the monasteries; she preached publicly in Germany. She conducted four preaching tours throughout Germany, speaking to both clergy and laity in chapter houses and in public, mainly denouncing clerical corruption and calling for reform. Her name was nonetheless taken up in the Roman Martyrology at the end of the 16th century. Her feast day is 17 September. Hildegard to the entire Catholic Church [78] in a process known as "equivalent canonization," [79] thus laying the groundwork for naming her a Doctor of the Church. Hildegard frequently referred to herself as an unlearned woman, completely incapable of Biblical exegesis. Hildegard has also become a figure of reverence within the contemporary New Age movement , mostly because of her holistic and natural view of healing, as well as her status as a mystic. Though her medical writings were long neglected, and then studied without reference to their context, [86] she was the inspiration for Dr. See Discography listed below. The following modern musical works are directly

linked to Hildegard and her music or texts: Aus den Visionen der Hildegard von Bingen, for contra alto solo, after a text of Hildegard of Bingen, Hildegard von Bingen, a musical in 10 scenes, text: Jutta Richter , Monatsbilder nach Hildegard von Bingen , twelve songs for mezzo-soprano, clarinet and piano, David Lynch with Jocelyn Montgomery: Lux Vivens Living Light: The Music of Hildegard Von Bingen, Hildegard von Bingen, a liturgical play with texts and music by Hildegard of Bingen, O splendidissima gemma, for alto solo and organ, text by Hildegard of Bingen, De visione secunda for double choir and percussion,

2: Hildegard of Bingen - Wikipedia

Blessing Vignettes (Willow Creek Drama Scripts) [PDF] Study Guide For Gravetter/Wallnau's Essentials Of Statistics For The Behavioral www.enganchecubano.com Groups: the life- giving power of community by.

Acknowledge that public Scripture reading is an important ministry. If you accept, be sure to prepare. If you are in charge of finding Scripture readers, look for people who are comfortable working a mike, have an emotional range in their own personality, and are confident in front of a group. See for yourself how interpretation makes a difference. How does your emphasis change the meaning of that simple sentence? Make sure you understand the meaning of the passage you will read during public. Your pastor can suggest commentaries that have the right take for your denomination and congregation. Get comfortable with expressing an emotional range. Just for fun during practice, go overboard with gestures and vocal style. Read the same sentence in different ways to suggest different emotions. Note the difference in these readings of Luke 2: They went with haste and found Mary and Joseph and the child lying in a manger. They went with haste pause and found Mary and Joseph and the child lying in a manger. They went with haste pause and found Mary and Joseph pause and the child lying in a manger. Look up from your reading only to reinforce the message. Simply stand tall so your voice projects, use the mike, and read the text. However, do try to read so that your facial gestures are evident, even if you have to hold the Bible above the lectern. Prepare ahead of time by reading aloud. Simply reading silently to yourself will not help you identify potential problems of pronunciation, pauses, and pacing. Consider forming a small group of people to meet for six to eight weeks. Schmit says such groups sometimes become ongoing small groups that bond and pray together. Friends of the Groom , a nonprofit Christian drama ministry, gives worshipers a new twist on the old, old story. During a hymn about how the Holy Spirit moves in us, someone gently floats a dove-shaped kite above the congregation. After the service, people come up to talk, some with wet eyes. The best place to use drama in worship depends on the congregation. Mainline or liturgical churches often ask for drama to replace the sermon. First, have someone memorize a Bible passage and tell it as a story, instead of reading it. Rehearse the actors in frozen poses to show each scene. Have actors wear dark solid colors, and dress Jesus more obviously. Piano, flute, cello, guitar, or harp all work better for this than organ. The main thing is to start small. Prepare so you can do your drama with excellence, as a prayer to God. Pray ahead of time, because nothing will happen unless the Holy Spirit is there. Work collaboratively, so you model John Let the passage sink in through the practices of spiritual reading:

3: www.enganchecubano.com | Media That Promotes Small Group Ministry

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The script calls for 4 narrators, 1 female and 3 male. They can either be set off to the side of the stage with microphones, or can be out of sight. It is recommended that the narrators be dressed in all black, with very soft lighting, as to not distract from the "portraits". The use of music stands to hold the scripts is also recommended as it is very difficult to memorize and master the timing without following the script exactly. There is a sample recording of the narration included in this product as an example of how the script can be read. In order to portray each portrait, 13 male actors are required. Fewer actors can be used if you wish to show an "abbreviated" version of the scene. For example the Last Supper would normally include all 12 disciples plus Jesus, but it can be staged with less if necessary. The actors are all male, playing the part of Jesus, his disciples, Pilate, and others. They have no spoken lines whatsoever. Images are provided for each scene including close-ups and various angles to serve as examples of how to place your actors. The costumes and props are critical to the authenticity of the portrait. The audience should be able to immediately recognize Jesus, Pilate, Judas, etc. In the Willow Creek service, the actors were all situated behind a scrim and given special lighting to make them appear as if in a photo or painting. If you need vendor references for a scrim, here are suggestions: Dazian Fabrics and Rose Brand. Here are some additional websites that might be helpful regarding use of a scrim: We used many volunteers including seamstresses, woodworkers, artists, and others to gather the props, build the set, and make the costumes. For a visual reference and for costume ideas, see the images of each scene included in this product. Another suggestion one that Willow used in helping with costume ideas is the Mel Gibson movie, "The Passion of the Christ". If you are planning to set up each of these portraits using a scrim, an experienced lighting technician would be very beneficial to have on your team. However, each portrait can certainly be featured using the fading in and out of spotlights. It is important however, to be able to offer darkness throughout the stage and audience to make the transitions between portraits invisible. The lighting technician also has to be well rehearsed in the transitions from portrait to portrait as this is critical to the timing and the feel of the service. There are multiple ways you can add music to this performance. The soundtrack from "The Passion of the Christ" movie offers a very powerful and moving experience when paired with the narration and portraits. If you choose to use this music, here are some suggestions in order for you to be copyright compliant. You can perform the music using your own musicians. In this case you just purchase the charts from somewhere like www. If you want to create the charts yourself, then you need permission from the music publisher. Look up the specific song in ASCAP and contact that publisher for permission to make an arrangement of the song s. If you would like the CD to be played during walk in or walk out of your service you would need the Performance Rights Licenses. If you want to use the CD in any other way synched to video, etc. Any music that offers a variety of dramatic and peaceful moments will give you the feel and transitions you are looking for. Volunteers are encouraged to be involved in every aspect of this service. All types of people are needed. Actors, musicians, set designers, prop coordinators, costume directors, those with technical, creative, organization, and helping skills are all required. The more hands the better! This is a great opportunity for your church community to get involved and experience the rewards of this project. These are provided of each scene to use as your "portraits". By simply projecting them onto a screen, the audience can still experience a powerful service as they listen to the story and see the images. The script requires 4 voices 1 female and 3 male that can be performed live on a stage or platform, off stage out of site, pre-recorded, or there is an MP3 recording of the script provided. Those with musical, technical, creative, organization, and helping skills are all required. There are multiple ways these individual tools can be utilized to create a service. We encourage you have fun and be creative in building a service that is ideal for you! However you choose to use this product, our hope is that your church will be moved to remember the sacrifice Jesus made for us in a new and powerful way. His story is the most important one to tell, and we desire for this resource to touch each individual that watches or participates in it. Thank you for

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allowing us the opportunity to share with you in telling His story. Willow Creek Association is a Non-profit c
3 Organization. All gifts are secure and tax-deductible.

4: Mountain Christian Church

Books by Judson Poling, Pastor General, Date of the Weak (Willow Creek Drama Scripts), No Clue (Willow Creek Drama Scripts), Giving a Blessing Vignettes (Willow Creek Drama Scripts), Bible , A Little Charity (Willow Creek Drama Scripts), Jeopardized Religion (Willow Creek Drama Scripts), Heroic Delusion (Willow Creek Drama Scripts).

But is it really religion? The Church of the Open Door professes its faith with skits and song at a recent Unhinged service. Religion professor Jacob Dorn calls seeker services "watered-down" versions of Christianity. Reservations are required; call By They chat quietly and recline on overstuffed couches in the long, wood-paneled room. A few stragglers linger in the back parlor, picking over pastries and coffee. But when the band starts up, everyone finds a seat. But there are no hymnals here, no Christian symbols, no dress codes or biblical vocabulary. Ten years ago, only a handful of churches in the Cleveland area were holding seeker services. Today, that number is 15 or more, the vast majority of them suburban. That growth reflects a larger trend: In response, many churches have added seeker services to their weekly traditional fare. Within six months, he says, weekly attendance doubled, from 60 to Other pastors who have adopted some form of seeker service swear by it. Dave Collings in Strongsville says his church has grown from 80 to members in the few years it has been holding seeker services. Rebecca Gumina chirps over the young families that, like a breath of fresh air, have followed the drum set and VCR into aging Lakewood Baptist Church. As religious outreach, seeker services are trying to revive the aging congregations of Protestant churches by heeding a fundamental law of marketing: Give the people what they want. Critics charge that seeker services amount to more personal therapy than transcendence, that some pastors simply jettison the rigors of faith their consumers find less palatable and focus more on numbers than on religious content. I think what is happening is that many of these churches are just making people feel good about the kind of people they are. After three songs and two quick scripture recitations by the musicians, Upton, immaculately groomed in jeans and a flannel shirt, takes a seat on the barstool at the front of the room. His subject today is relationships, and he gets right to the point. So powerful is our need for one another that it surpasses our need for food. The crucified Jesus, spotting his mother and a disciple at the foot of the Cross, encourages them to look after one another, to become mother and son. In the back of the room, one couple stands out. And so far, they like what they see. Raised in parochial schools, he dropped out of the Lutheran church in college and spent almost 10 years in religious turmoil, questioning Christianity and exploring Eastern religions. With a congregation of almost 4,, a staff of 12 full-time pastors, and a K school, the church campus is massive, with a fellowship hall big enough to swallow the showing of about 60 people sitting around a couple dozen tables facing the stage. Mark and Melissa Wagner, a pleasant, tidy couple who are members of the church and parents of two small children, have seen a couple of Unhinged shows. Broad, blond, and rosy-cheeked, Stintzman holds several jobs, among them making deliveries for Airborne Express and running his own pest control company. His business card boasts: Specializing in Pest Control. Guenther, wearing a T-shirt painted to look like a tuxedo, presided over a medley of other offerings: The movie clip is from Quiz Show. Guenther meanders from an opening joke to stories about difficult tests of his own integrity: Finally he gets around to the Bible, describing the frustration of Asaph, an Israelite who seethed at the success of the wicked people around him. In his office a few days earlier, Guenther insists that the only goal of Unhinged is to introduce young people to faith and Christ. We want to fill in the blanks. When Walls came to town 11 years ago, he threw out the rulebook on pastoring and rituals. Unhinged is his vision. We want to be whatever we can to them. She wonders what seeker audiences are drawn to. I mean, what is the content of their belief? A loyal Baptist with an occasional pang of agnosticism, Dorn admits that this is a sweeping generalization. Nevertheless, he is troubled by the vacuity that often accompanies the new forms. Are people just being made comfortable in a complacent suburban lifestyle? God enjoys variety and blesses you when you create a service that is more relevant. But it is true that, by nature, most seeker services simplify the content to make it more attractive to the uncommitted. Maybe some of them will come to regular services if they like it. Leea Knapik, 26, is eating solid food now by the forkful. Petite, sincere, and seriously outweighed by her two giant dogs, she lives with her boyfriend in the

small Slavic Village home they own together. A former Catholic, Knapik felt disillusioned by her childhood church, where she and her siblings and divorced father were forced to sit in the back pews as a broken family. When Knapik finally made her way to the service, held in a high school gym, her co-worker hugged her and introduced her around. There was a rock band instead of an organ, and the drama team performed a skit. It just makes you feel alive. I go in and sing the songs and listen to the message. And then I come home and I feel better. I have breakfast, and usually Sunday is a good day. The Big Show body: Many local seeker pastors look to one source for vindication and instruction: Willow Creek Community Church. Founded in a suburban Chicago movie theater 30 years ago, Willow Creek is now one of the two or three largest Protestant churches in the world. In the years since, Willow Creek has honed the art of the seeker service to dazzling and flawless production, and organized a worldwide association to help other, smaller, weaker churches replicate its model. To them, Willow Creek is a kind of mothership. Rising colossally from the bunched farmland and wide, straight roads of South Barrington, Illinois, Willow Creek is a sleek complex with tinted windows, a full-service food court, and a labyrinth of offices and rooms. Its congregation is 17, strong, and in more ways than one, attending a service there is a little like going to a rock concert. Kristen Mapstone, 31, has been an Axis devotee for a couple years. Lyrics scroll by on two huge screens on either side of the stage. Instrumental solos thread seamlessly through the performance. He wraps up with an exhortation: Confess it to God. But Stevens quickly rescues it. I think Willow Creek is very biblical. They teach the whole Bible, but they do it in a sensitive, loving way. I knocked on some doors and talked to people. The congregation has grown to , and almost every aspect of the service mimics Willow Creek. More than once, Andrews interrupts himself and the Guerreros with anecdotes about Willow Creek. We need to make them feel comfortable. Do seeker services actually work? That is, do they attract nonbelievers and convert them into mainstream Christians? So even the sociologists who deal with demographics are having a hell of a time figuring this out. Already, it seems as if every church around the corner offers some version of contemporary worship. Murphy suggests seeker services may be a fad. Henderson sees this as a positive development. Noting that Christmas carols and organs were once radical additions to the liturgy, he views the seeker ministry as part of the endless process of religious evolution. The problem of our culture is standardization, and the church is the one place where variety still thrives. How have you experienced this to be true? After 20 minutes of this soul-searching, everyone cheerfully recongregates for the last songs, announcements, and prayers. Finally, Upton sends them off with a blessing and a hopeful instruction.

5: Judson Poling Books, Book Price Comparison at bookstores

// Giving a Blessing Vignettes (Willow Creek Drama Scripts) / Judson Poling // Looking at the Pieces Puzzle Pack (Special Feature #2): God's Story: Genesis-Revelation (Promiseland) / Willow Creek Association.

6: Willow Creek Community Church Weekend Podcast by Willow Creek Community Church on Apple Podcasts

Willow Creek Drama Scripts" Tough Questions Tough Preguntas Desafiantes" All Products. Giving a Blessing Vignettes. Judson Poling. July 01, \$ \$

7: Ten Tips for Reading Scripture in Public Worship

If you follow this blog, you know I have commented in several of the postings about the decline of drama ministry in the church. Willow Creek Community Church was the model that everyone followed and now apparently they too have abandoned drama.

8: Christmas Scripts | The Skit Guys

"Willow Creek has been setting trends for the rest of the evangelical community for decades," he said. "When we started

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changing the way we do worship and outreach, you had people acting like it was the end of the world.

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